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ANSWER

*W. Davis Book given to the author*  
TO  
1607/3193

EVERY MAN

That asketh a

REASON

Of the HOPE that is in us.

*Which things we speak, not in the words which man's  
wisdom teacheth, but which the Holy Ghost teacheth,  
1 Cor. ii. 13.*

THE SECOND EDITION.

Written by

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PREFACE by the Rev. Mr. *Whitefield*.

**T**HE *Apostle* tells us there are different Gifts, but the same Spirit. And it is with no small Pleasure that I frequently consider what a holy Variety there is, as to their Gifts, among those who by the World in Contempt are called Methodist Preachers; and to whom I am in an especial Manner connected. Some may be properly stiled Sons of Thunder, while others of them seem more peculiarly to claim the Title of Sons of Consolation. One has got the Gift of Exhortation, while another is more enabled to open properly the Scriptures of Truth. Mr. *Humphreys*, the Author of the following Questions and Answers, seems to excell in the latter. I trust they will be bless'd to many. They are plain and simple. I think they need no Recommendation. Read and judge for your-selves, into whose Hands this little Manual may come, and then I doubt not but you will be like minded, in this Respect, with

Your Soul's Well-wisher,

G. W.

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THE AUTHOR'S PREFACE.

**M**Y design in publishing this is to bring a few of those important scriptures to notice, which are generally over-look'd, or at least but little minded by the common people.

They are plac'd in the following method, that by the blessing of God, they may strike the greater conviction into the hearts of those that read them.

A thing of this kind might undoubtedly be done by an abler hand. But instead of a better, let this take place. And let all that love Zion, pray the Lord JESUS to bless it, for the spreading his glorious name and gospel in this cloudy and dark day.

If it be own'd to this purpose, perhaps I may be encouraged thereby to attempt some-thing another time of the same nature. In the mean while I subscribe myself, courteous reader, thy friend and servant, for JESU'S sake,

Chedworth,  
Dec. 10, 1743.

J. H.



*An Answer to every Man that asketh, &c.*

Q. I Am glad to see you: pray how do you do?

A. By grace I can say, that not only my body prospers and is in health, but my soul also prospers,  
3 *John* ii.

Q. How spiritual you talk! what, you are one of this *new way*, are you?

A. This I confess, that after the way which men call heresy, so worihip I the God of my fathers, believing all things which are written in the law and the prophets, *Acts* xxiv. 14.

Q. You are a *Methodist* then, I suppose?

A. I trust I am one of those that are called the children of the living God, *Rom.* ix. 26.

Q. Will none then be sav'd, think you, beside yourselves?

A. God forbid! For *JESUS*' was slain, and hath redeemed *Sinners* to God by his blood, out of every kindred, and tongue, and people, and nation; and hath made *them* kings and priests unto God, *Rev.* v. 9, 10.

Q. But I suppose, whatever becomes of others, you do not doubt but *you* shall be saved?

A. We do indeed live in hope of eternal life, which God that cannot lie promis'd before the world began, *Tit.* i. 2.

Q. What have you to ground your hope upon?

A. Christ is, in us, the hope of glory, *Col.* i. 27.

Q. Have you got Christ then?

A. My Beloved is mine, and I am His, *Cant.* ii. 15.

Q. You not only *hope* then, but you are *sure* of being saved through Christ?

A. I know that my Redeemer liveth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, *Job* xix. 25, 26.

Q. And do you indeed *know* that you are a child of God?

A. The Spirit itself beareth witness with my spirit that I am a child of God, *Rom.* viii. 16.

A 2

Q. How

Q. How came you by this assurance?

A. By grace through faith, *Eph. ii. 8.* — We have receiv'd the Spirit of adoption, whereby we cry, *Abba Father, Rom. viii. 15.*

Q. May I have this gift?

A. Ask, and it shall be given you, *Mat. vii. 7.* Who-soever calleth upon the name of the Lord shall be saved, *Acts ii. 21.* And if we being evil, know how to give good gifts to our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him? *Luke xi. 11.*

Q. I shou'd like to be one of you, but you are a people so very particular.

A. We are indeed a peculiar people, *1 Pet. ii. 9.* a foolish nation, by whom the Lord provokes many others to jealousy and anger, *Rom. x. 19.*

Q. I have heard great talk of the *methodist* ministers: what are they?

A. They are ambassadors for Christ, as though God did beseech sinners by them, they pray them in Christ's stead to be reconciled to God, *2 Cor. v. 20.*

Q. But why do they preach in fields and barns, and such-like places?

A. 1. Because they are put out of the synagogues, *John xvi. 2.*

2. Because the Most High dwelleth not in temples made with hands, *Acts vii. 48.* But the hour is now come, when the true worshippers do worship the Father in spirit, *Joh. iv. 23.*

3. Because Christ and his Apostles preached without doors as well as within, *Mat. v. 1.* *Acts xvi. 13.*

4. Because where two or three are gathered together in the name of Christ, there is he in the midst, *Mat. xviii. 20.*

Q. But why do they go about preaching?

A. Because God, by them, would now command all men every where to repent, *Acts xviii. 30.* They see the whole world lying in wickedness, *1 John v. 19.* And therefore knowing the terrors of the Lord, they persuade men, *2 Cor. v. 11.* They would preach the gospel to every creature, *Mat. vi. 15.* Like Jesus him-





himself, who went about all the cities and villages teaching and preaching, *Mat. ix. 35.*

Q. But I am told they do mischief about the country, causing divisions in families and churches.

A. Think not that Christ came to send peace on earth: I came not to send peace, says he, but a sword (*i. e. My gospel will prove in the event to be the occasion of much division.*) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be those of his own household, *Mat. x. 34, 35.*

Q. I understand they are very young men.

A. Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? *Mat. xxi. 16.*

Q. I hear also they are weak and unlearned men.

A. God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despis'd hath God chosen. *1 Cor. i. 27, 28.*

Q. But 'tis objected also, that they do not preach exact and regular.

A. They come not with excellency of speech or of wisdom. For their speech and their preaching is not with enticing words of mans wisdom: but in demonstration of the spirit and of power, *1 Cor. ii. 1: 4.*

Q. But surely if they were good ministers, they would not be so universally despised as they are.

A. They, like the primitive ministers of Christ, are made as the filth of the world, and are the off-scouring of all things unto this day, *1 Cor. iv. 13.* Yea, like Christ himself, they are rejected of the builders, *Luke xx. 17.*

Q. But what became of people before these arose: surely they did not all go to hell?

A. Secret things belong unto the Lord our God, *Deut. xxix. 29.* Who at no time hath left himself without witness, *Acts xiv. 17.* And if there have been times of ignorance, he hath winked at them: but now commandeth all men every where to repent. *Acts xvii. 30.*

Q. Pray tell me, what do these Ministers preach?

A. They preach, 1. That there is none righteous, no not one, *Rom. iii. 10.*

2. That no man cometh to the Father, but by Christ, *John xiv. 6.*

3. That Jesus Christ shed his blood for many, for the remission of sins, *Mat. xxvi. 28.* And

4. That through his name, whosoever believeth in him, shall receive remission of sins, *Acts x. 43.*

Q. I find these ministers have not so great a variety in their sermons as other ministers have.

A. Because they are determin'd not to know any thing among the people, save Jesus Christ, and him crucified, *1 Cor. ii. 2.*

Q. But are there not some wicked men that go about in their name?

A. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, *2 Cor. xi. 13.*

Q. You mention'd just now *the remission of sins*. Pray tell me, is there such a thing as having our sins forgiven?

A. There is forgiveness with God, *Psal. cxxx. 4.* In Christ we have redemption through his blood, the forgiveness of sins, *Eph. i. 6.* As far as the east is from the west, so far hath the Lord removed our transgressions from us, *Psal. ciii. 12.*

Q. I own this is very happy for those who experience it.

A. Even as David says, Blessed are they whose iniquities are forgiven, and whose sins are covered, *Rom. iv. 7.*

Q. But perhaps this was a privilege belonging only to holy men of old, and not to any in these days.

A. We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they, *Acts xv. 11.* For the same Lord over all is rich unto all that call upon him, *Rom. x. 12.*

Q. How may we attain to the forgiveness of our sins?

A. The Son of man hath power on earth to forgive sins, *Mat. ix. 6.* Come unto me therefore, says Christ, all ye that labour and are heavy-laden, and I will give you rest, *Mat. ix. 28.*

Q. But

Q. But he is now in heaven, and how can we come at him there?

A. You are to understand that the Lord is *nigh* unto all them that call upon him in truth, *Pf. cxlv. 18.* And tho' he is now in heaven, yet his hand is not shortned that it cannot save, neither is his ear heavy that it cannot hear, *Isa. lix. 1.*

Q. Perhaps if a very vile sinner does go to him, he may yet miss of mercy.

A. Him that cometh to me, says Christ, I will in no wise cast out, *John vi. 37.*

Q. Surely this Lord Christ is very gracious.

A. Indeed he is gracious, and full of compassion, *Pf. cxlv. 8.* For as the heaven is high above the earth, so great is his mercy towards them that fear him, *Psaln ciii. 11.*

Q. I should be glad to hear something farther of this Christ: for to me he seems to be no common person.

A. Indeed he is none other than *God himself manifest in the Flesh*, *1 Tim. iii. 16.*

Q. Did the almighty God then become a man?

A. The Word was God, *John i. 1.* and the Word was made flesh, and dwelt among us, *14th verse.*

Q. How came he to condescend thus?

A. Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich, *2 Cor. viii. 9.*

Q. This was great humility.

A. Yes indeed was it. For though he was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, *Phil. ii. 6, 7.*

Q. And was this the same that died upon the cross?

A. Yes. For being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, *ibid 8.*

Q. Did God then die?

A. Hereby perceive we the love of God, because he laid down his life for us, *1 John iii. 16.*

Q. This is very strange doctrine.

A. With-

*A.* Without controversy great is the mystery of godliness *1 Tim.* iii. 16.

*Q.* Are we bound to believe that Christ is God?

*A.* If ye believe not that *I AM*, (*ὅτι ἐγώ εἰμι*) says Christ, Ye shall die in your sins, *John* viii. 24.

*Q.* Is the name *I AM* given to none but God?

*A.* *Moses* said unto God, behold, when I come unto the children of *Israel*, and say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto *Moses*, Thus shalt thou say unto them, *I AM* (*יהוה* from *יה* the same as *יהוה* from whence comes *יהוה* that incommunicable name of God, which is given to none but himself) hath sent me unto you, *Exod.* iii. 13, 14.

*Q.* But is it certain that this same title belongs to Christ?

*A.* *Jesus* said unto the *Jews*, Verily, Verily I say unto you, Before *Abraham* was, *I AM*, *John* viii. 58.

*Q.* I thought Christ was the Son of God, and not God himself.

*A.* Christ and his Father are one, *John* x. 30.

*Q.* But if Christ was such a divine person, how came he to suffer so much as he did?

*A.* He suffer'd for sins, *1 Pet.* iii. 18.

*Q.* For whose sins?

*A.* He was wounded for our transgressions. *Isa.* liii. 5.

*Q.* What, then he who was innocent, suffer'd in our room who were guilty?

*A.* Yes verily: he suffer'd the just for the unjust, *1 Pet.* iii. 18.

*Q.* But what was this for?

*A.* That he might bring us to God, *ibid.*

*Q.* I suppose then that we should never have come to God, if Christ had not died for us.

*A.* Without shedding of blood is no remission, *Heb.* ix. 22.

*Q.* So then, though we are sinners, we can be saved now by Christ?

*A.* This is a faithful saying, and worthy of all acceptation, that Christ *Jesus* came into the world to save sinners, *1 Tim.* i. 15.

*Q.* Are



Q. Are all mankind sinners ?

A. All have sinned, and are come short of the glory of God, *Rom. iii. 23.*

Q. How came all to be sinners ?

A. By one man's disobedience, many were made sinners, *Rom. v. 19.*

Q. What is the evil consequence of being a sinner ?

A. Cursed is every one that continueth not in all things which are written in the book of the law to do them, *Gal. iii. 10.*

Q. But sure a man is not cursed, if he is but a very little sinner ?

A. Whoever shall keep the whole law, and yet offend in one point, he is guilty of all, *James ii. 10.*

Q. If this be so, then both I and all mankind are in a miserable state.

A. 'Tis true : men are very apt to say, they are rich, and increased with goods, and have need of nothing : and know not that they are wretched and miserable, and poor, and blind, and naked, *Rev. iii. 17.*

Q. What then must a person do to be saved ?

A. Believe on the Lord Jesus Christ, and thou shalt be saved, *Acts xvi. 31.*

Q. But are we not to amend our lives, and do all the good we can, and so expect to be sav'd ?

A. By the deeds of the law there shall no flesh be justify'd in God's sight, *Rom. iii. 20.* But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, *Rom. iv. 5.*

Q. Then we may live as we will, if we do but believe ?

A. As the body without the spirit is dead, so faith without works is dead also, *James ii. 20.*

Q. Pray what is faith ?

A. Faith is the substance of things hoped for, the evidence of things not seen, *Heb. xi. 1.*

Q. So then I find if we have faith, Christ is even now as evidently present to the spiritual senses of our souls, as if we had been personally present with him here on earth ?

A. Yes indeed. Christ dwells in our hearts by faith, *Eph. iii. 17.*

Q. So

Q. So then you have fellowship with an unseen Christ?

A. Truly our fellowship is with the Father and with his Son Jesus Christ, 1 *John* i. 3.

Q. And do you love him, tho' you have not seen him?

A. Whom having not seen, we love: in whom, tho' now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, 1 *Pet.* i. 8.

Q. Methinks I should love him very much, and believe in him too, if I were to see him.

A. Blessed are they that have not seen, and yet have believed, *John* xx. 29.

Q. Pray tell me, why do you love him, and rejoice in him so much?

A. Because he has loved us, and washed us from our sins in his own blood, *Rev.* i. 5.

Q. How has he done away our sins?

A. Christ hath redeem'd us from the curse of the law, being made a curse for us, *Gal.* iii. 13.

Q. Was Christ then cursed?

A. It is written, Cursed is every one that hangeth on a tree, *ibid.*

Q. I thought just now you said that we sinners were cursed, and not Christ.

A. All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all, *Isa.* liii. 6.

Q. But why was *he* punish'd, and not *we*?

A. It pleased the Lord to bruise *him*, *Isa.* liii. 10.

Q. Were Christ's sufferings very great?

A. So great, that his soul was exceeding sorrowful, even unto death, *Matt.* xxvi. 38.

Q. Then I find all we must have perished, if Christ had not died.

A. 'Tis true indeed, that Jesus hath delivered us from the wrath to come, 1 *Thes.* i. 10.

Q. Since then Christ hath died, I suppose none will perish now.

A. He that believeth not, shall be damned, *Mark* xvi. 16.

Q. Very true: But we ought to hope charitably of people; we hope that we all do believe.

*A.* All men have not faith, *2 Thes. iii. 2.*

*Q.* But if all have not, I hope the most part have?

*A.* Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, *Matt. vii. 14.*

*Q.* This is an hard saying, who can hear it?

*A.* He that hath ears to hear, let him hear, *Matt. xi. 15.*

*Q.* But who can be sav'd then?

*A.* God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life, *John iii. 16.*

*Q.* I find then that tho' the gate is strait, yet there is a door of mercy open notwithstanding,

*A.* Yes indeed, the Lord keepeth mercy for thousands, *Exod. xxxiv. 7.*

*Q.* Then I need not despair.

*A.* It is good that a man should both hope; and quietly wait for the salvation of the Lord, *Lam. iii. 26.*

*Q.* Pray tell me, have you obtain'd mercy?

*A.* For this cause I obtain'd mercy, that in me Jesus Christ might shew forth all long suffering, *1 Tim. i. 16.*

*Q.* Are your sins *all* forgiven?

*A.* God hath forgiven me all trespasses, *Col. ii. 13.*

*Q.* Pray who are you, that Christ should love you, and forgive you all trespasses?

*A.* Of sinners I am the chief, *1 Tim. i. 15.*

*Q.* How dare you then to think that Christ regards you?

*A.* Because he receiveth sinners, *Luke xv. 2.*

*Q.* But why do you think that he receiveth you in particular: sure he never told you so?

*A.* He that believeth on the Son of God, hath the witness in himself, *1 John v. 10.*

*Q.* What is this witness?

*A.* It is the Spirit that beareth witness, *1 John v. 6.*

*Q.* I wish it is not all delusion.

*A.* The Spirit is truth: And if we receive the witness of men, the witness of God is greater, *1 John v. 6. 9.*

*Q.* But

Q. But do not many pretend to the Spirit, who yet are false, hypocrites?

A. The Lord shall cut such asunder, and appoint them their portion with the hypocrites, *Matt. xxiv. 51.*

Q. How may a person know whether he has the true spirit, or whether he be in a delusion?

A. Let a man examine himself, *1 Cor. xi. 28.*

Q. What are the marks of the Spirit?

A. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; ---and they that are Christ's have crucified the flesh with the affections and lusts, *Gal. v. 22, 24.*

Q. I do not hear our learned ministers talk so much of the Spirit:

A. God hath hid these things from the wise and prudent, *Matt. xi. 25.*

Q. We us'd to call them *Quakers*, who pretend so much to the Spirit.

A. If any man have not the Spirit of Christ, he is none of his. *Rom. viii. 9.*

Q. To whom is this Spirit given?

A. The promise is unto you, and to all that are afar off, even as many as the Lord our God shall call, *Acts ii. 39.*

Q. And who are they that do actually receive the Spirit?

A. He that believeth on Christ, as the Scripture hath said, out of his belly shall flow rivers of living water. This spoke Christ of the Spirit, which they that believe on him, should receive, *John. vii. 38. 39.*

Q. Then I find it is the privilege of every true believer to have the Spirit. This is brave indeed. Almost thou persuadest me to be a christian.

A. I would to God that not only thou, but all that read this, were both almost, and altogether such as I am, *Acts xxvi. 29.* Only without that sin that dwelleth in me, *Rom. vii. 20.*

Q. Lord, I believe; help thou my unbelief.

A. I say unto you, There is Joy in the presence of the angels of God, over one sinner that repenteth, *Luke xv. 10.* Amen, Amen.